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NEWES

Out of the

EAST,

Of the common Enemy, who is yet in being in *Hungaria* and *Austria*.

Or, A true

ACCOUNT

Of the Tryals and Sufferings, Jeopardies and Tortourings, which *Iohn Philly* and *William Moore* passed through of late in the aforesaid Countries.

Printed in the year 1664.

Courteous Reader,

THis following Account coming to my hands, of the Travells and ſufferings of the aforeſaid Brethren, I could not well omit to communicate the ſame to the body of Friends; and how to make it moſt publick, I knew not better then in the firſt place to commit it to the Preſſe, to the end that both they that are nigh and they that are afar off may ſee and underſtand what the aforeſaid brethren have ſojourned through in foreign Parts among the Catholicks (ſo called) and how that diſtructive ſpirit of perſecution, and common enemy to peace and tranquility is yet found reſiding among them, as friends have found by ſad experience, not only at Rome, Paris, Malta, and elſewhere to the Southward, but now finally in Hungaria and Auſtria, to the Eaſtward; And what temptations and provocations our friends have had from that Generation, is now become evident to many; yet thanks be to God, who throngh the arm of his power hath hitherto preſerved them out of their ſnare; and they have choſen rather to ſuffer their torments and torturings (which they have been ſuffered to enflict upon them) then to imbrace their pleaſures and proffers of preferment, whereby they have manifeſted themſelves to be of the true Iſraelites indeed, and to be minded like Moſes, who chuſed rather to ſuffer affliction with the people of God, then to enjoy the pleaſures of ſin for a ſeaſon.

Surely, many ſhall be made to confeſs, that of a truth God is with this people; and that it is for righteouſneſſe ſake that they ſuffer, whoſe ſufferings are thus great, ſometimes by the Catholicks (ſo called) in their Dominions (as appears from this following Narration) and ſometimes by the Lutherans in their Dominions; as at Hamborough (where they caſt ſome of them into priſon, and put irons upon them, and ſpoiled their goods, and finally baniſhed them) and at Danzick, where they impriſoned and baniſhed them, beſides what they have ſuffered by them in Denmark, and in ſome part of Germany, And how have they ſuffered by the Calviniſts in the Low Countries, and in the Palatinate in Germany? as alſo by the ridged Presbyterians in England and Scotland, and eſpecially by the blood-thirſty and Apoſtatized Profeſſours of New-England, whoſe height of cruelty extended to the taking away of ſome of their lives: have we not alſo ſeen their great ſufferings by the degenerated Independants, when they had

assumed Authority to be as Lords in matters Civil and Ecclesiastical? And now finally do we see their daily sufferings by such as with a high hand rule over them: and who is there that considereth these things, or truly layeth them to heart? surely, surely, because of the oppressions and cruelties which are found among them that professe themselves to be Christians, *but are not like* Christ: *the Land shall mourn, and the inhabitants thereof shall be afflicted; for behold the Lord hath seen the evil which hath been found among all the sorts of people before mentioned, and his very soul doth lothe the same, and his indignation is against that relix of* Cain's *and* Haman's *spirit which at this day is to be found among the many sorts of people before mentioned; and he is determined to arise to ease himself of his enemies, & to avenge himself of his adversaries, and he will plead the cause of his people, who hath all power in his hand, and is able to bring to passe whatsoever he will; To him be glory and dominion world without end.*

W. C.

Yarmouth, *the* 15. *of the* 12. *moueth*, 1663.

An

An Account to William Caton *and the reſt of his fellow Priſoners, or to any of the true Chriſtiane, of the remarkableſt Sufferings and tryals, jeopardies and torments, which* John Philly *and* William Moore *went through in* Hungaria *and* Auſtria, *from the firſt moneth* Anno 1662. *untill the ſeventh moneth* 1663. *Together with their deliverances.*

THe 29. of the 1. moneth (called *March*) 1662. *John Philly* & I *William Moore* being refreſhed by the overflowing of the ſtreams of the love of God through thee, we took our leave of thee and the reſt of our dear friends in *Germany*, and what a croſſe it was to my fleſh and bloud to leave thee and them, and to take ſuch an unknown Journey, its beſt known to him that ſeeth the ſecrets of all hearts, and what a capaſity I was in, is pretty well known to thy ſelf; yet we paſſed according to the information thou hadſt procured for us of the way, together with what we got elſewhere, and we proſpered in our Journey, and arrived the 16. of the 2. moneth at *Cutſhort* by the *Hotterſche Brethren* about a dayes journey from *Preſburg* in *Hungaria*, where we were pretty kindly entertained by ſome of them, and there I dealt ſome of the Books among them which I had carried along with me, and the next day I went alone to another Family of them, (Note they were a kind of *Baptiſts* which differed from others, in having their goods common, neither would they ſwear, nor fight with carnal weapon, and lived by hundreds together as one Family) And in my going thither the Lord preſerved me out of the hands of a wicked man which I met withall, who ſeeing me a ſtranger, would (its like) have laid violent hands on me, or have knockt me on the head for my mony, had not the Lord reſtrained him; and the Brethren (ſo called) wondered I was preſerved, for they could not goe ſo far as to the next Village, but were in danger; and when we had had ſome pretty good ſervice among them, we got the names of ſome more of their Families, and one of them was 300. miles farther at a City called *Patiock* in upper *Hungaria*, but ſome of them would have diſſwaded us from going any farther, but rather only to have viſited the Families thereabouts, which I could have been free unto, but *John* was preſſed to goe forwards, and I had not freedome to leave him, he not having their Language, which I had.

After

After that we returned to *Presburg* where the *Donow* devided it ſelf, and it meets at *Comora* where we were taken, which happened as followeth; we finding a Boat going with Meale to the Garriſon at *New-hauſell*, which lies in the way to *Pattock*, we went along in her, and when we came near unto the place, the Boat-men asked me whether I had acquaintance there, I ſaid no; or whether we had a Paſs, I ſaid no; then ſaid they it is dangerous going thither, becauſe they would be ſuſpitious of us; and to travel further in that Land, they being Tributaries to the *Turk*, we ſhould be in danger of being killed either by the Countrey men, or by ſome of the *Turks*; and at that Garriſon they did uſe to put men to cruell deaths which have been found without leave on the Tributary ground, yet *John* was deſirous to be at that Village which was near there, but ſaid the Boatmen, he will not take counſell before ye ſhall remember our words, and repent it when you cannot help it, &c. and their words had the more impreſſion upon me, becauſe I had ſeen a night or two before in my ſleep, that which afterwards came to paſſe at *Comora*, where we arrived, and were brought into an *Hungarians* Lodging but could not underſtand one another, but the next night they ſent for a Student from the Colledge who asked me in *Latine*, whence we were, and whither we intended? I told him we came from *Great Britain*, and deſired to be at *Pattock*, afterwards we entered into diſcourſe about Religion, and when we parted, he ſaid he wiſhed us well, though there was a vaſt difference in our judgement, *&c.*

The next day we endeavoured to get over the River, and made ſignes to a Countrey man with ſome money, who began to make his Boat ready to help us; but an old *Dutch* woman came forth, and ſaid, *what doe ye?* and told me the Governour will preſently cauſe him to be hanged, if he ſet us over; ſo we let it reſt, and returned to our former Lodging: and the next day I went over the water on the South-ſide of the Town, where I heard there were many *Dutch* people and Souldiers, hoping to find ſome Countrey men to ſpeak with, and ſome Books I took with me which I would willingly have ſent to *Pattock*, and coming by the Souldiers, asked for Countrey men, but finding none, I asked leave of the Guard, and walked out into the field, where a Trooper ſat Centinel, diſcourſed a little with him, and paſſed on farther where ſome were a Plowing, and as I returned back there did meet me a Souldier of Captain *Fuchſes* Company with two other,

other, and having a Book in my hand called *A Paper sent forth into the world, to shew the ground and reasons why we denied the Priests of the World*; he looked on the Title, and began voluntarily to tell me, that such a place was in *Turky*, and if a man went thither he might have good daies there, *&c.* but I said, I will goe from whence I came, and intending to return to *John* to the other side of the water again, the aforesaid Souldier came to me again at the water side, and told me I must come to the Captain, and when I came before him, he asked for the Book, and looking on it, asked if I was a *Quaker*, I said yea, and he being in a rage, said, *These Rogues shew no respect*, and said I was a young *John Hus* come forth to seduce people and make uproars, *&c.* and he caused the Souldiers to pull off my clothes, and search me for Letters, and take my money from me, and I spake something to them to give them to understand that they would not be so done by, but he said, when you get clear you shall have your money again, but he did not think that that should be, so he sent me to the Guard a while, and sent for me again and searched me more narrowly, and found the Books which were inclosed between the Lynings and my Breeches, then was I sent to the Guard again, and the Marshal was to put Iron Shackles with a Chain upon my foot and hand, and there was a talk as if I should in a short time be stuck upon a wooden Spit, as some have been who had but gone to the next Village without their order, but I turned my mind inward, and was pretty well resigned up to the Lord: so they having sent over to the chiefe Officer to inform him, there were Souldiers sent with their burning matches to fetch me, and I little expecting lesse then present death had told some Souldiers, I had a Companion in the Inn on the other side, and he would marvel what was become of me if he did not hear; afterwards I was carried to the aforesaid Officer, who asked me, *if* Mary *had continued alwaies a Virgin?* to which when I had answered, *thou Rogue* (said he) *if I had but power over thee, I would presently drown thee in this water*; afterwards they went to our Lodging, and apprehended *John* also, howbeit free of that crime which they imputed to me, which was for going over, and in the Garrison I was put in the *Dutch* Prison called the *Stock-house*, and *John* into the *Hungarians* Vault which was twenty foot long, where they wrack people, and there was a private Gallows, a pair of Stocks, and a filthy tub of Excrements; and the the aforesaid Officer took our

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Port-mantle, but afterwards it was given to the Marshal, who took what pleased him out of it with the Bible and Papers, and left the rest to another Officer, who feignedly after our commitment seemed to be troubled that we had no bread, and asked me whether *John* had not some money, which I could not deny, and then he went to the other Prison and threatned him to give it him, so *John* gave him a Duccate, which he got changed and brought us the money, and desired we would give him some of it, and he would be worth it at our hands; *John* afterward expecting they would search him for Gold, did afterwards hide some, and kept some by him.

The day following we were first examined by the Inquisitor, whence we were? whither we intended? & how old we were? and who was the Authour of our coming forth? what money we had taken up? and *John* was searched and the Gold found which he had left by him; and I was examined concerning the Books, and told it was a Capital Crime, and it would cost my life, but I said what I had done therein, I had done it in simplicity, *&c.* and he asked who had spoke with us in our Lodging, I told him a Student; with many more words.

And after the first examination one Collonel *Fuchs* desired to have me brought forth before him, and he asked me several questions concerning the Books, and who was the first bringer up of this Doctrine? I told him *George Fox* was one of the first Preachers of it in this Generation, and because I owned the Books aforesaid to be written by the motion of the spirit of God, he was very bitter against me, and several cunning questions he did ask me, as thereby to ensnare me, but it did not avail; something he read in one of the Books concerning their Steeple-houses, as advice to people that they should goe no more to them, *&c.* which seemed to be very odious to him, and he told one how he caused or would cause all them Books and writings to be Copyed and sent to his Prince at *Mentz*, and when he could spare them the Inquisitor should have them. Afterwards I was taken to the Deputy Governour a (cruell old Fox) who asked me several Questions, & said he would send me with a Message to the Devil, and he said I had done worse then if I had killed a hundred men; and because I would not take of my hat, he judged that to be a *Turkish* principle; and I not being free at that time to drink wine, he asked me why? I said because I would bring my body into subjection; how long (said he) will you abstain? I said till night at least; that, said he,

he, is another *Turkish* point, to fast till night: he had also sent for the *Hungarian* student, and commanded him to tell him in Latine all what had passed between us in our Lodging, which the Inquisitour afterwards took to read when we were examined; but he would not read it openly, lest the sitters by should have heard, and owned the Truth thereof. Afterwards they brought our attempting to go over the water as a mighty crime against us, and the aforesaid souldier was called to testifie against me, whose Testimony being false, I withstood him, and told the Inquisitour (who did much seek an occasion against me) that he should beware what he did, for if he should cause my Bloud to be shed under such a pretence, it would cry to the Lord for Vengeance, and thereby he might draw the wrath of God upon him and others. And I desired the other souldiers might be examined, who also had heard what I had said, which after some time was granted, and I was put forth, and my Adversary and accuser he was kept within, and one of the other was called: And then I thought, *Now if the Lord do not assist me, they may perswade him to speak the same thing*; but when he came forth, he told me he did not speak as the other, for that which the other had affirmed was not true; then I thanked the Lord that this pretence failed them.

But afterwards the Inquisitour told me, the Books were enough, though there were nothing else, and asked me whether I knew not, that the Catholicks had Lawes to burn and torment Hereticks, and such as carried such Books. I said, I should not have expected such Dealing among good Christians, and so did not tell him, howbeit I knew well, that they were Cruel and bloudie enough.

Then he opened a book of the corrupt Popish Lawes, and read therein, how that such persons as do carry such Books & papers are to be racked, *&c.* And about this time was *John* searched yet further for Gold by the command of the Inquisitour, and having taken off so far as one of his shoes and stockings, he was slow in taking off that where the Gold was, and the Marshal thinking it tedious, and thinking there had been no more, bid him put them on again, and upon a certain time he gave it me, in half a little white loaf when we stood with the souldiers waiting to be called. --- And they seeing the Book called *The way to the Kingdome*, that it was printed at *Amsterdam*, asked me what Books I brought from thence to the *Palz*, and how many, *&c.* and one morning having sent for one of the Priests, he got that writ-

ten Book of *G. Foxes* of the Apostacie of Christendome, who looking on it, begun to be hot and wrathfull, saying, How are we (meaning the Papists) Apostatized? and how could that be proved? I said, Friend, it becometh not a spiritual man to be so furious, but gentle, meek, peaceable, *&c.* then was his countenance dashed, and had little more to say. The Inquisitour asked me further concerning the Sacraments, *&c.* And I told him how Christ said, *the Flesh profited little, it was the Spirit which quickned*, &c. which seemed strange to him, and he asked the Priest, Sir Father how is that? who bethought himself, and said he did remember there was such a saying, and more words passed between us, which would be now too long to relate: further the Inquisitour asked me, if I would be a *Catholick?* I said if I should be so for fear or favour of them, the Lord not requiring it of me, I should not have peace in my Conscience, and the displeasure of the Lord would be more intolerable then theirs. And as for compelling people, that did but make them Hypocrites, and doth not truly change the heart; which the Priest could not deny but that it was true. And notwithstanding our Innocencie, we heard the Governour would have us *Racked*, which seemed to me according to relation to be a cruel Torment; and in these dayes I often poured forth my supplications unto the Lord with teares: And being almost every day examined till the eighth day, they made ready Benches to sit on, lighted the Candle, and put *John* out of his room, and sent for me, and the Inquisitour sitting there with two more Officers, and the Marshal and Hangman by them. The Inquisitour said, *William*, that you may not think that we will deal with you as Tyrants, we will lay it before you, that you may tell what you know in time, for if you be Racked you will be but a miserable man, and must have your head cut of besides, but I told him I know no evil, nor had had no such thing in my heart against them; then did he read a few lines to this purpose, *We* Leopoldus, &c. *Emperour of*, &c. *having understoood of two suspected persons*, John Philly *and* William Moor, *found by our frontier Garrisons, our desire is they should be Racked to know their Intent.* And then the Hangman according to order put an Iron Skrew hard on my Thumbs, and bid me, *Tell out*; then slacked them, and skrewed them harder again, but that not availing, he was commanded to proceed further, and so he tyed a small Cord about my Writts behind my back, and drew me up some degrees on the Ladder, and tyed my hands

to one of them, and another Cord about the Ancles of of my Legs, and with a big battle of wood between my feet, lifted up my body quite from the Ladder, and at the first pull my left Arm gave a pretty loud crack out of joint, being shorter tied above that wrist-bone: then he was bid put it in joint again, so he slacked; and they asked me (having three things especially to ask) 1. why I did ask the Student, If one should come to them, and say he intended to buy somewhat of them, If they would then kill him? 2. Why we had desired to be set over the water at the Town, and who was the Authour? 3. Why had I written up some of the names of their Garrisons and other places notwithstanding I had them in the Map?

And though he mentioned but three questions at the first, yet he would have forced me to have told whether *J. Philly* was an Ingenier, a Gunner, or a Minister? Now this suspition of being a Minister, had an *Irish* man (it seems) put in their heads, who had almost an irreconcileable hatred or malice in him against *English* men, as I after out of his own mouth plainly understood, especially against Ministers, as Authours of their ruine and exile, and this man was Interpreter between him and them; but I answered and kept to this that he was a Husband-man and Malt-Man, and I knew him not till he came to *Amsterdam*, &c. He asked me if I had a mind to goe to the *Turk* and to be one? I said I had rather die then be one; in the mean time I was so wracked, that my chin went so close to my breast and closed my mouth, that I was almost choaked, and could not well speak any longer; and I should not wish any to experience how painfull it was, and yet they would be questioning of me; then I asked them, where is now the Christian love? and do you now do as you would be done unto? and I cryed the louder that them people that were without might hear & bear witness what they were a doing to me, for the door was shut and guarded, and sometimes when I was slacked, it was almost as painfull as the pulling, but something they would have out of me, and I told them how that they might by such means force one (as I believed many had been) to say more then they knew, to be put out of pain, for I had rather they had proceeded to have beheaded me, according to their threatnings, then so to have tormented me, but yet that they would not do then, for he said they would have me say yea to it, which (its like) would have been enough to them, though they had known us to have confessed a Lye, howbeit finally

I confeſſed, *It was for love to our Religion that we were come to them places*; then they left off thinking there was crime enough, yet he ſpoke as if I ſhould be wracked again on the third day.

Then they fetcht *John*, who not ſeeing me, but having heard me crying out before, he thought I had been hanged on the private Gallows, and put out of the way, but he was given up, being confident in the Lord who had ſealed to him (he ſaid) he ſhould have his life for a prey before he came forth, ſo they laid four things before him chiefly to anſwer, & his thumbs were skrewed, & he was drawn on the Ladder twice, & he cryed *Innocent*, & asking the Interpreter what that was, he ſaid they were ſmitten in their conſciences, and they left off, I judge the ſooner, becauſe if there had been any evil they would have got it out of me, with whom they had more delight to meddle, being they could underſtand me & I them, & then it was afternoon, & they hungry (its like) for they had begun early with me; & when all was done, and they could find no contradiction, they invented a lye, and the Marſhal came to me, and ſaid, *John* had ſaid, I have no money by me but what was his, and bid me tell how it was, which I knew to be otherwiſe, but they ſought occaſion againſt us that they might yet have tormented us more, but I kept to truth, which he alſo had ſpoken, and their expectation failed them.

Afterwards a Prieſt with the Marſhal came and felt my ears, to ſee whether I had been a Rogue, or ſome one of account, which they would have concluded if they had been either cut or bored.

When all this had paſſed, they told me there would be 24, or 30. men of Note appointed out of the Quarters round about, to hold a Court of Juſtice upon us, and to determine what death we ſhould die, and to make new Lawes for our ſakes, but in the mean time the Inquiſitor came and would have me firſt write ſome of the heads of my Religion, ſo I did write many particulars which I cannot now ſet down word by word, at ſome of which he raged very much.

About that time *J. Philly* feeling much of the wickedneſſe of the Inquiſitour and Prieſts, and being ſenſible how they plotted to take away our lives, did once cry out to the Governour when he was in his Coach, and he ſent to know what he would, which was to acquaint him with thoſe particulars laid before him in his wracking, and what his anſwers were, and how that there was no contradiction found

found in our Answers, for he was jealous that the Inquisitour and Priests would pervert our words to the Governour; and afterwards he got pen and ink and wrote to the Governour, but afterwards the Inquisitour got it, and sought to keep it from the Governour, for it's like he was convicted in his Conscience of his his dealing so evilly with us; but *John* perceiving he would smother it, called to the Governour again, who commanded him to give me it to translate for him, which was done; so not long after came the Inquisitour to me having been sick three dayes upon his bed, and told me he was sent by the Governour, that we might go forth and fill a little earth in the wheel-barrowes with the Slaves, whereby we might earn near two pence a day to buy us Bread, for said he, that which remains in my hands of the money is little for my pains, and the Marshal and Hangman will have some for their pains. This was about five weeks after our coming to *Comora*. And we were willing to accept of the Governour's proffer, that we might thereby have the benefit of the fresh air, and that our bonds might be manifest to such as might somewhat take it to heart: For there were both *Lutherans* and *Calvinists*, who partly did commiserate our condition, but durst not venture to come to see us in the Castle, and sometimes was some small thing given us by some, and the *Papists* marvelled, and others were glad we had obtained the favour as to be suffered to work; yet sometimes the Marshal would not suffer us to go out, and sometimes he kept back of our Wages; and on Saints dayes (so called) and on rainy dayes we had no Wages, howbeit the Lord provided for us; for there were some Women that remembred us on them dayes, and pretty much we could have gotten if we had spoken to rich people and Officers, but we were not free to beg of any, whereupon the Marshal was angry: and as for that Gold which *John* had hid in the Prison wall, some had found it, and taken it away. And when we had been about seven weeks asunder, *John* obtained that favour as to be with me, but one night he was in danger of being Murthered by a Student, who privately got to him when he was asleep, and got him by the neck, and might have choaked him, had not the Lord prevented him.

After that *John* wrote again to the Governour, and commended his wisdome in forbearing to proceed so severely against us, as some would gladly have had him, but that paper the Inquisitour did also intercept, and he sent for me, and threatned how he would now help us

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to the Gallows himself, howbeit I have spared and helped you before said he; and about that time I did eat little, that I might be the better prepared for to die the sooner, if they should have been suffered to have hung me upon a Hook by the Ribbs, as it was their manner with some, who lived in a most miserable pain for three or four dayes.

After that I wrote something to the Governour, but the Inquisitour did also intercept that, and I spoke with the Governour's Secretary and with his Chamberlain, who were two pretty discreet young men; and one of them told me how the Inquisitour was made to give his lord our Papers which he had intercepted, and it appeared to us that he was come in disfavour with the Governour, and the Chief Priest (our great Adversary) was in danger of being punished, but for what cause we did not certainly know; however that evening the Chain was taken off each of us, and but a little left upon one Leg.

After that came down the General President with the Deputie Chancellour of the Empire and others to view the Garrison, and they came riding by us where we were at work, and one looking out of the Coach, and seeing us not take off our Hats, cryed saying, *These are the Quakers.*

And the same day was a new Gallows made, and we were called in, and by the way the Marshal said, we were to go before a General, and if we did not take off our hats, we should see what would become of us, for the Gallows was ready.

And coming before them, there sate a Priest at the Table, who said we had forfeited our lives, by desiring to get over the River, *&c.* But I told him, they thirsted after bloud, and the Potentates of the earth harkned unto them; and as for us, we had no man, but God to plead for us: and many Sophistical Arguments he produced, as thereby to ensnare me: but some of the rest desiring to speak with me, I regarded what he said the less, and with much boldness I spake unto them. And as for the President, who seemed to be the wisest amongst them, he called *John* to him, and spake *French* with him, and afterwards called me and spake with me. The Deputy Chancellour asked me whether I would rather turn Papist, or be hanged? I said I did not desire to have them put it to my choice. The President asked me whether I would not that all people were as I was? I answered and said, Whatsoever was good in me, I wish them like me in that: But whether I would not they were all of my Religion? I said I wished that

that all might be faithfull to that which they knew already to be good: then he caused them to bring us our Hats again, which some had thrown off. And when they had dined, they desired us to write for Certificates, and so went their way.

And upon a certain time Colonel *Fusch* came riding by (where we were at work) and some *Italian* lords with him, who were intended for *Rome*, and he proffered to send me with them if I pleased, or if I would be a *Papist* or *Calvinist* (i. e. *Presbyterian*,) he would procure my Liberty, *&c.* and many more temptations we had daily, which would be too long here to relate. And often there came Officers and asked us, *What saith the Spirit now? hath the Spirit set you at work?* and, *had he not done better to have counselled you to have stayed at home?* and, *doth he not yet tell you, that you must be Catholicks?* &c. and when I had spoken to them, and they not knowing how to defend themselves, then they would say, *Such Heretick ought to be burned*, with more bad wicked words to the same purpose.

And when 16. weeks were expired of our imprisonment the *Hungarian* Deputie Governour (a bitter old man) came where we were at work and said he must send us to *Cæsar*, for *John* had before in his Paper appealed to him.

Then we went into the Garrison untill four Souldiers, & an Interpreter and Letters were ready that went along with us, and there were Iron Boults put on our feet, and we put in a Wagon. And the Inquisitor told us how he had heard the Letter which was come concerning us, but nevertheless he said we should not come into *England*; so that whole night we rid, and arrived the third day at the house of one called His Excellency Earl *Francis* of *Nadasti*, &c. *Judex Curiæ Hungariæ*, the Emperours Majesties active Privie Counsellour, and Lord Chamberlain, *&c.* To whom the Governour of *Comora* had given us over, it was supposed partly to make friendship with him, for they had been formerly at variance; and when he came from his worship he caused us to be called; and he asked me if we were *Quakers*? I said yea; he said very well, very well; and in the afternoon his Wife looked out at a window, and called to me, and asked me several questions, and I had much freedome to answer her, which she interpreted to some *Hungarians* that were with her; and the next morning we were taken to the Vice King's Parlour, where the Lords of that Kingdome and of other Dominions were set

about

about the Table, and *John* was ordered to goe to one end by the Secretary, who seemed to be an understanding man, and he was partly reached by *John*'s answer, and he was forward to repeat them aloud to the Arch-Bishop and the rest; and *Nadasty* asked me severel questions (but hastily) about our Religion, of which we gave friends an account formerly.

And though they had little or nothing to say against our Answers, yet they passed the sentence on us, *that we should be burned if we would not be instructed, and imbrace their Religion*, for they had a Law (said they) which tolerated but three Religions, *viz. Theirs*, the *Lutherans*, and the *Calvinists*, and whosoever brought a new Religion there, was (according to their Law) to be burned, if he did not turn, and upon that we were sent away; and *John* told me, the power of the Lord would divide them in their Counsel, as an *Irish* Priest did afterwards tell him, who was sent to require an account of our Religion in writing; and when it was done, the *Irish* man got an *English* Copy of it, and said he would tell them the Contents thereof, and help us what he could: but we thought it would be the best that I translated it, which accordingly I did, and *John* gave it *Nadasty* in his hand.

Afterwards they sent the Priests to Convert us, and there he read out of his Catechism, and asked *John* concerning the *Creed*, *Paternoster*, *Seven Sacraments*, *Mass*, *Faith*, *Hope*, *Love*, *Patience*, and more such like things; to which *John* answered him, (which is to be seen in *John*'s Memorial, if it be to be had.) After that came some Priests and asked us, If we were come forth to sow our seed? Oh, said the *Irish* Priest, they cannot speak *Latine*, yet he and others knew that I could. And seeing they could not prevail with us there, we were sent to another place five *Dutch* miles from *Wien* (the Emperour's Seat) with two Souldiers by *Nadastie*'s command, and when we were come thither, the Priests gave order to put us in the Hole with the *Turks*, because they suspected us to be Preachers; and by their instigation, and with consent of the Court-Master (who told me that there should be Wood and Straw fetcht to burn us) did the Souldiers take off our Coats, and searched our Pockets, and took our Books and Papers: and the next day, because we would not speak *Latine*, nor take off our Hats to their Images in their Church (so called,) they set others upon us to ensnare us in words, and strove to

do

do it themſelves, that they might have occaſion to take away our lives, which they often threatned to do; and when they could not prevail with all their cunning baits, nor make us bow to their Worſhip, they manifeſted their cruelty further in cauſing Iron Shackles to be put upon our Hands, and though they were ſo little, that I was even forced to cry out by reaſon of the extremity of the pain, yet with forse they thruſt on the Lock, and beheld it with joy.

And in the Hole we had ſcarce room to put forth our feet, without touching the *Turks*, whoſe feet were in the Stocks, & hands in Irons, & necks and feet in Iron bands tyed to the wall with ſtrong Iron Chains. Afterwards the Prieſts being drunk at their Feaſt, ſent for us to examine us further, and they ſaid they could not believe but *John* was a Preacher; for a Husbandman could not anſwer ſo readily. And one of the chief of them told us, they had ſeveral Inſtruments of Cruelty, which they could alſo let us taſte of, and that they could burn men under the Armes, & put hot Iron or Copper plates upon their Breaſts, and he alſo told us that we ſhould be ſent down into *Hungaria* to be burned, *&c.* I ſpoke to one of the Prieſts, and deſired of him we might be dealt withal as men or Chriſtians, and might have a little ſtraw or hay to lye upon, for we were worſe uſed then the *Turks*; yea, ſaid he, we prefer them before you. And about that time they proffered us a drink in an urging manner, which it was ſuppoſed was made to poiſon us, & *Iohn* refuſing to take it, then ſaid one of the Prieſts, *Suſpectum eſt nos.* One of the Prieſts asked me if I had a wife, I, ſaid, I never Knew Woman-kind; he ſaid, the Hereticks had not that grace of Chaſtity, neither had I any grace from God; the *Turks* had ſome grace (ſaid he) they were good Souldiers, and ſomewhat elſe he ſaid of them. Another Prieſt asked me how I had lain in the Hole? and how the Iron Shackles pleaſed me, and threatned how we ſhould be put in the miery Dungeon in the Tower, and called me filthy names in the *Hungarian* Tongue before the people: howbeit, bleſſed be the Lord, we had ſlept well in the Shackles upon the Beeſoms in a corner, yea better then could be expected, though at the firſt my Wriſt-band pained me much: and when the Prieſts and others were ſeeking much to diſcourage us, I was upon a time ſitting muſing on a Bench, and thinking, *Lord help us, and what will be the end of this?* and whether ſhall they have power to murther us here, where few may know of it, being in this place here are no other Sects to be witneſſes, as at *Comora* & *Presburg*, & then was my mind turned inwards, and I was as if I had ſlept; and on a ſudden, it was as if I had ſeen

a man all cloathed in white, sitting on a milk-white horse, coming riding in post-haste to me wards, as if he were hastning to rescue, then I looked up, and was pretty much Comforted, thinking it was from the Lord to encourage me, lest I should be too much cast down. And the very same day there came tidings from the Earl, that he was displeased at what they had done, as he had told his Barber, to whom he had shewed the Papers which *John* had writ, & hearing of us together, with his perusing the aforesaid Papers, the witness of God was reached in him, which had stirred much in him in the time of his youth, by which he was stirred up to declare against the darkness & deadness of the Brethrens forms before mentioned, among whom he had been educated, neither could he be well satisfied in himself until he came to see, and after some discourse with us, was yet more Convinced, and he told us, how the Earl did judge the Priests had been drunk, which was true, both with rage & wine: then did the streams begin to turn, and some desired our favour, and both the Officer & Priest begun to flatter us with others, who had been high against us, & then they had no more power to put us into the Hole, nor to exercise their Cruelty upon us, as they had done before, which was no small cross to their wills.

After that there came a spiritual Lord (so called) an *English* man, from *Wien*, & he asked *John* if we came to plant our Religion, saying, the Sects had occasioned much mischief in *England*, but now they would be rooted out; but *John* said, the Love of God can reconcile them again: *A pox a God take that Love*, said he, with other unsavoury words, whereby he shewed himself to be Carnal indeed, though he was called Spiritual. Another came to us, who was called *Frater Valentine*, & speaking with us concerning the Bible, he said it had brought many thousands into Hell; and he reading a Paper of *John*'s which he had writ to the Earl and the Council; wherein *John* shewed how he was an *English*-man, and forasmuch as there was no discord betwixt *England* and the Empire, he knew not why an *English*-man coming into any of the Emperours Dominions to visit a sort of people, and to spend his money, should be so used, *&c.* but, said the aforesaid *Frater*, they ought to be beheaded; for if they had done so to *Luther* at first (said he) there had not been so many *Lutherans* or Hereticks at this day: further, he said we were the fore-runners of Antichrist, and this rumour went throughout the Kingdome and elsewhere, That the Anti-Christ was taken, and was at *Nadastie*'s Court: however, soon after it was thought we might have been set at Liberty, but that the Priest did so much incense the Earl against us; and we having writ, according to order,

for

for Certificates, which in due time came to hand from Friends in *Holland*, and they were of good ſervice with the Kings Proclamation for ſetting Friends at liberty, and upon the receipt of them we ſhould have been ſet at liberty, but the Earl was taken exceeding ſick at *Wien*, ſo that the thing was not then effected.

In the mean time *Adam Bien* (the Earls Barber) had deſired (unknown to us) that we might have the liberty to come forth and lie in his houſe, the winter being cold, and we in a cold Guard, where the door ſtood open all day and much of the night, and he proferred his own perſon in our ſtead if we ſhould run away, howbeit, we were not free to be ſo burthenſome to him, though he had obtaind the thing, but chuſed rather to content our ſelves where they appointed us, that the burthen might come the heavier upon them, that they might be the ſooner weary of us: and what ſtorms and aſſaults we had from the Prieſts and Souldiers, and others with them, and how they ſought to enſnare us, would be too long here to relate; but in the mean time we were often refreſhed through *Adam* and his Wives love, together with the ſenſe of the love of God, and friends who were afar off; and our adverſaries might have been the worſe to us, but that many of them thereſtood in pretty much awe of *Adam*, who ſtood in his integrity over them, for he having ſuch daily acceſſe to the Earl, and knowing moſt of them at Court guilty of more or leſs, they did therefore dread him the more; & ſometime we did go to his houſe, & had ſometimes opportunities to ſpeak with ſome of the aforementioned Brethren, who were warned of that ſore deſolation, which is ſince come upon many of them, for of nine Families of them there is but one remaining, and the reſt were burned with the value of many thouſands in them, and above two hundred of the men were ſlain and taken captive.

And about that time there was a Gentleman (ſo called) appointed for to bind me and carry me away, whoſe waiting man came to me and gave me two big glaſſes, as if I ſhould have gone with him to have feche ſome wine, or ſomething elſe, but preſently I was ſenſible all was not right or well, for he had a great cudgel in his hand, & that ſame morning had given me very bad words; and when I had followed him into the field there came many Sleads (for the ſnow was ſo deep that Wagons could not travel) and when the firſt came at us, the man that had given me the Bottles did cauſe me to lay them down, and to get up upon one of the Sleads, and he returned back again; & the other who had ſo much threatned me formerly, came towards me, and then I was very ſenſible of miſ-

chief intended by them, and then I was troubled for *John* and *Adam*, left they ſhould have avenged themſelves on them through pretending I had been run away, (for they were become full of envy againſt *Adam* for his love to us,) and I reſolved to endeavour to get back to the Town, thinking that if they did ſtop me, it might be the better manifeſt I was not run away, but when I aſſay'd ſo to do, the aforeſasd wicked man caught me by the hair in great fury, and ſhed pretty much of my bloud, & I thought he had quite ſtruck out one of my eyes, and he pulled me down in the ſnow, and did ſorely abuſe me, and bound my arms with thongs, as alſo my feet, and bound me ſo in the Slead, that I alſo hung by the arms and feet with my face in the hay, and he and another ſat upon me and ſtruck me in the back with a weapon, and bruiſed me ſo ſore that I could not expect to live long, beſides I was almoſt choaked with my mouth and noſe full of bloud ſo cloſe in the hay, neither knew I to the contrary but they would have murthered me in a ſhort time in that Wood which was cloſe by; but Oh! thought I, that I might but live one quarter of an hour, then paradventure ſome might paſſe by and ſee me, whereby *Adam* and *John* might come to know what was become of me; afterwards we came by a Gallows, where I thought they might have executed me, but there we paſſed by, & people coming that way, they muzzled me with a cloak, and one ſat upon me till the people were paſſed by, howbeit, I hearing their feet in the ſnow called to them, and deſired them to acquaint the aforeſaid Barber how I was there, &c. but then did the Souldier beat me ſore again, the other having forbid him to ſuffer me to ſay any thing, then where we came at night the Irons were put on my feet, and a long big chain tied on high about a beam was put about my neck all night; next morning we came to a Village where I would gladly have ſpoke with one, but they cauſed me to lie down until we were paſt both Village & Caſtle, and ſo we travelled towards a place in the Wilderneſſe as I was informed, and finally we came to a place where they were building a new Cloyſter, but the Pryor not being at home, the the other Prieſts would not take me in without his order, ſo that night I was put in chains as before, and the next morning was led up to the Caſtle, and was ordered to be put in a dark hole where no light was, for he that came along with me, bid them blind-fold me, and put me in a deep Dungeon, and to give me but little bread and water, and that none ſhould tell of me, and there being a *Jew*, was forbid on pain of death not to ſay any thing; and I was ſoon after put in a hole where there was but little light, and there I was four dayes and four nights in cold froſty

weather

weather,& it was much I was not ſtarved. But after the Pryor wrote home to the Monks, I was ſent for, and when they uſed their Ceremonies, and ſprinkled their Infants, *&c.* I did not conform to them in their Kneeling, and the like, at which they marvelled, but ſaid not much in my preſence; but when I went to my lodging, they ſaid I was a *bad Dog, and a Stubburn Rogue*; and ſometime they ſent for an armed Souldier to guard me, or rather to affright me. And when I had been there about 12. dayes, the Pryor came home, & it ſeems he had ſome order to Rack me for writing Letters at *Puttendorf*; then did the Pryor ſend for me, and asked me concerning our coming into the Countrey, and to what end, and concerning ſome Points of our Religion, to which I anſwered him according to Truth, but he ſaid that was not enough, we muſt believe, That the *Pope* was *Chriſt*'s Vicar, & that He & they had power to bind & looſe, *&c.*

And when we had reaſoned a while together, he ſaid, I muſt have my habitation again in the Caſtle, and that he would come ſometimes by me, & bring the Bible: and afterwards he came up ſometimes to ſee his corn and proviſion, but had little delight to ſpeak with me, but once he called me where he ſate, & told me the Earl had deſired him to inform me, that I ſhould not marvel he had ſent me thither, for it was not for my ſake alone, but for ſeducing ſo many ſoules, and if it could be proved, I was come on ſuch purpoſe, I ſhould be laid on a heap of wood, meaning I ſhould be Burned. In the mean time I gave my Teſtimony againſt their fruits of Covetouſneſs, Pride, Perſecution, *&c.* and againſt their weapons, which were not like Chriſts nor his Apoſtles; and with this ſome that ſtood by were affected, & many things paſſed betwixt us at that time, which I ſhall not now rehearſe; and afterwards I was told, how he had ſaid to ſome, he had ſpoken with many learned men, but never did any anſwer him as I did. And afterwards I had more Liberty, and more reſpect ſhewn me, & the report went, how none that dealt with me could gain at my hand, *&c.*

And after I was ſo treacherouſly taken away, as before mentioned, from *Adam* and *John*, the Earl told *Adam* I was run away, and he might ſee where to find me; he ſaid he could not believe that, but afterwards he got intelligence where I was, and wrote ſome Lines by the Officer of the Caſtle, but he was unwilling to deliver it me, but gave me bad language, ſaying he had appointed a Hangman to flea off my skin, if I did not turn Papiſt: but finally I got a ſight of it, & he told me how cloſely the deſign of my removal was carried on, inſomuch that but three did know of it at firſt: he alſo told me how he had longed for an opportunity to ſend me

bodily.

bodily neceſſaries, which he afterwards did, and gave order to give me bread enough on his account; and finally the Earl being ſick unto death, *Adam* obtained a promiſe of him to let us have our liberty; but after he (in whoſe cuſtodie I was) had received an order to ſet me free, he kept me ſix weeks to help the Maſons, and promiſed me to tell me a good meſſage when he returned, if I would be diligent: and afterwards he took me aſide, and told me, how the Earl would have me informed, how that if I would be a Catholick, I ſhould have good ſervice and preferment; but if not, however he could not detain me, for he had priſoners enough beſides, but this was concluded, if I were found afterwards in *Hungaria* or *Auſtria*, I ſhould be Burned, and my Companion the like.

And before I was brought from thence he did try me many wayes, for he would have me learn to ſhoot, and hath tyed Match about my fingers, and hath ſtruck me to make me hold the Muſquet, but I was like a fool, and they made themſelves ſport with me, and ſeveral times would put Piſtols to my hand and bid me ſhoot; ſometimes in ſeeming earneſt, and ſomesimes to make ſport before ſtrangers: afterwards I was examined much about my Religion, & they thinking ſuch a liver would adorn their profeſſion, did threaten to have my tongue cut out if I would not be a Papiſt; & afterwards a Prieſt was ſent for to inſtruct me and convert me, but when he could not prevail, a Tub was made ready, and a Rope put through the eares of it, and I was ſet in it; and they ſaid I ſhould be let down in a Well thirty ſix fathom above water, and I knew not but that it might have come to paſs; howbeit they drew the Rope but over a Beam to affright me, and I falling out of that, they laid me croſs over the ſaddle of an Aſs, & drew me up, and twined it hard about, and let it then go with a whirl, to make my head dizzie, but I was ſilent, and valued it little; whereat they marvelled, as if I had been paſt all feeling: and from thence they carryed me to another place, and there they locked my Neck and Feet near together, and my Hands ſpread abroad & locked in a thing, wherein they tortour the *Turks*, to make them confeſs of what ability they are, or their friends, thereby to get great Ranſome; and ſome asked if it was painfull, and others ſaid, they committed more ſinnes then they did profit thereby.

And upon another time, I was put in a great Wheel, which was made for the Well, and they cauſed the Souldiers to turn it about, that I might tumble to and again in it, which might have done me much hurt, but that I held faſt on the ſide of it; yet however one of my Elbows was in very great danger of being ſorely harmed: and afterwards I was much threatned as if they would have Racked me again.

And

And about that time I was told by a Secretarie and others, how that the Emperour (by reason of the hot warres that were in the Countrey) had given order to set all the Christian Prisoners at liberty, so that it was thought they could not detain us much longer.

And about the 4. of the 7. Moneth, 1663. I was carried into the Countrey with the Pryor and a Priest from *Rome* and others; and when we came to the water which parts the two Countreys we parted, and the aforesaid *Adam* had ordered one of them to give me some money for to bear my charge, and he gave me but five *Groshes*, which is about the value of 10. *d.* After that I came to a place called *Pinkefeld*, where several *Lutherans*, *Barons* and others came to see me, and many things they asked of me, to which, according to freedome, I answered. And I had a desire to have gotten to *Wien*, but they told me it was impossible for me to pass, that would not take off my Hat; besides, there were abundance of Souldiers that wayes; and one desired me to stay there by him, until I could have an opportunity: afterwards I was directed to go through *Steyermark* to *Gratz* a great City, where there were Merchants from *Nurenberg* at the Fair, and one of them it was thought might be somewhat of my opinion, and thither I went, but going in at the Gates was called back, and was not suffered to go in, for they were fearfull of the Enemy, and suspitious of strangers.

The next day (when I saw I could not meet with the aforesaid Merchant) I resolved to travel on my Journey, and to trust the Lord for to care for my sustenance, who had often done it: when as to the outward there was little appearance of Relief: and in my Journey I enquired for the privatest wayes, which I found to be most peaceable: howbeit when I came to the West end of *Austria* I was twice stopped, as if I might have been sent from the *Turks*, to spy out and burn Towns, but when I produced my Certificate, I was suffered to pass, but charged not to tarry at their Towns, and after that I avoided coming in Cities and Villages so much as I could, and so got forwards, though not without difficultie: and I have great cause to thank the Lord for his goodnesse, for I did not much want food, but through mercy, got either Bread, or Fruit, or something: for in them Countries they are accustomed to give Travellers and Tradesmen Bread and Lodging in in their Barns: and sometimes I told them how I had been robbed by Souldiers and abused, and then their hearts were moved so much the more with pitty towards me; and I proceeded on my Journey, and through

mercy,

mercy got about the 2. of the 8. Moneth into some part of the *Palz* in *Germany*, and came through *Heidelberg* and *Manham*, and upon the 7. of the same moneth I arrived at *Crieshiem* among Friends, and being there kindly entertained and abundantly refreshed I tarried there some weeks, waiting to have heard of *John*, or from *Adam*.

Now the last news which I had of *John* was by dear *Adam*'s Letter, which I hope may be come to thy hands before this. Several more passages might be set down, and what we suffered together besides, and I since we were parted; but this for the present may suffice till another opportunity, farewell.

Amsterdam, the 11. *Moneth*, 1663.

Thy dear friend in the light and love of God,

WILLIAM MOORE.

Here followeth an extract out of a Letter from the aforesaid *Adam Bien* to a Friend in *Germany*, bearing date the 10. of 9. Moneth, 1663.

DEar friend, *I have received* William Moore's *Letter, and was glad to hear that he was gotten well among Friends again.* John Philly *departed from hence the 6. of the 7. Moneth, of whom I desire much to hear, whether he be gotten back to you in* Germany *or to* Amsterdam.

I wrote to thee about 4, or 5. weeks since, wherein I made mention of the miserable condition these Lands are in, by reason of the extraordinary wars, especially in Hungaria, *which is expected will extend the next Summer unto this place where I live, where they have not as yet been, but alas, we are daily in jeopardy, either of the* Turks, Tartarians, *or others.*

Upon the other side of the River Donow *about 48. miles from hence they have burned all before them, for the most part of two hundred miles, so that there is not a house to be found, except some Castles, or strong places which the* Turks *have taken and keep for themselves. And many young and old have they slain, and many exposed like beasts to miserable slavery, and it is expected that it may yet be worse then it hath been; And therefore I do purpose (God willing) to endeavour to get into them parts where thou art the next Summer, if it be free from war there, there to remain for a season: Oh the dreadfulness of this war! it is thought the like hath not been known by any one living.*

A. B.

THE END.

MUSEUM